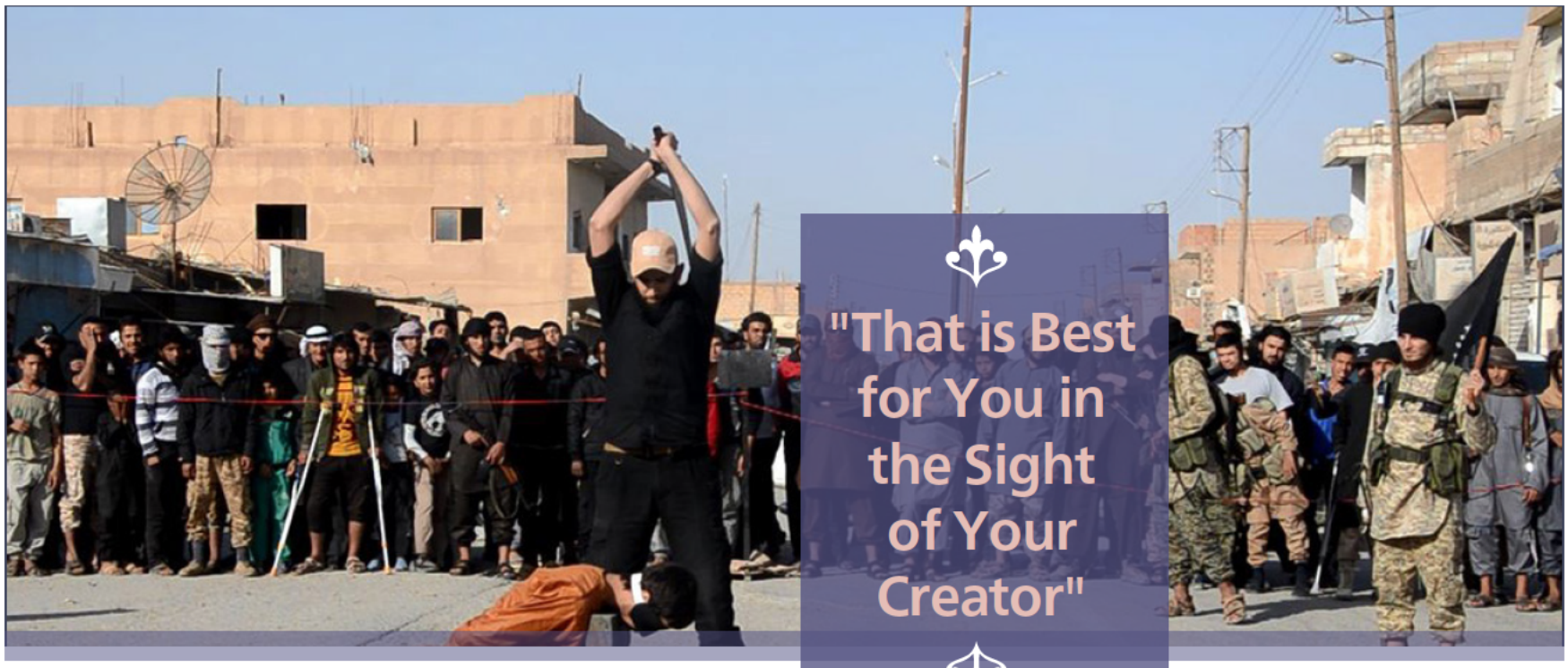

"That is Best for You in the Sight of Your Creator"

One of the earliest historical incidents of rida' witnessed by the Muslim community, and the most serious of them, is Bani Isra'il taking the calf as an object of worship, after Allah saved them from the worship of Pharaoh and his false idols. It was an intermediate stage between the weakness from which they had suffered and fled, and the empowerment for which they had paid the costs of seeking and attaining. And the result of that iconic incident was Prophet Musa (peace be upon him) applying the rule of Allah, which is killing those from the religion of Allah who committed the rida'. Allah says: "And [recall] when Moses said to his people, 'O my people, indeed you have wronged yourselves by your taking of the calf [for worship]. So repent to your Creator and kill yourselves. That is best for [all of] you in the sight of your Creator.' Then He accepted your repentance; indeed, He is the Accepting of repentance, the Merciful" (Al-Baqara: 54).

In this story contained in the Holy Qur'an, are derived harsh responses to the many sects of kufr and rida' in every time and place, with regard to establishing the religion and implementing the Shari'ah of the Lord of all creation.

Also, in this story lies explicit evidence that the Shari'ah ruling from Allah on the murtadd is death, whether he delves deep into rida' by carrying weapons or sowing corruption in the land, or he limits himself to committing pure kufr by word, act, or belief. The evidence is also contained in the Shari'ah of Muhammad (PBUH), who said: "He who changes his religion, kill him." (Al-Bukhari)

In it is evidence that the imam can establish the rulings of the religion and its punishments as much as he was able, even if empowerment is not achieved on the land, as was the situation with Musa (peace be upon him), after he and his people left the rule of Pharaoh. It is not as the people of misguidance claim today, where some of them determined that establishing Shari'ah rulings be prohibited before empowerment is achieved, and it is possible most present-day states have yet to achieve it.

It is evidence that having recently emerged from beneath the rule of tawaghit is not an excuse for those who fall into greater shirk that removes one from the sect, just as falling under the rule of tawaghit is not an excuse for those who commit shirk in Allah. And it is not as the people of misguidance promote, those who spoil the law of Allah today, not to establish religious rulings on the people of Islam, under the pretext that the tawaghit ruled over them for long decades, to the point that they forgot the religion and its rulings. Thus, religious rulings should not be established on them while they are estranged from the religion. However, the prophet of Allah Musa implemented the Shari'ah ruling of death on the murtaddin among his own people, despite the recent termination of the rule of the taghut on them.

It is also evidence that the mushrikin giving reason for their shirk, believing it is from the religion of Islam, is not an excuse for them, nor is imitating those who believe in it knowledge and righteousness. The murtaddin from among Bani Isra'il believed the claim of the murtadd Samiri, that the calf was the god of Musa, who commanded them to worship it. Thus, it was their minds that made them breach their religion, for how can an inanimate idol, which cannot benefit nor harm itself, be a god?! Allah says: "And he extracted for them [the statue of] a calf which had a lowing sound, and they said, 'This is your god and the god of Moses, but he forgot.' Did they not see that it could not return to them any speech and that it did not possess for them any harm or benefit? And Aaron had already told them before [the return of Moses], 'O my people, you are only being tested by it, and indeed, your Lord is the Most Merciful, so follow me and obey my order.' They said, 'We will never cease being devoted to the calf until Moses returns to us'" (Ta-Ha: 91-88). Their recompense was being judged as mushrikin, and their punishment in the material world was death, until they repented and Allah accepted it.

It is evidence that the claim is invalid by those who refrain from the establishing the religion under the pretext that they must first gather the word and unite ranks in order to achieve empowerment, before they can then devote themselves to implementing Shari'ah rulings on the people. However, it is the prophet of Allah who ordered the believers from his people to kill their brothers who committed rida' from the religion and adorned themselves in evident shirk. He said to them: "So repent to your Creator and kill yourselves" (Al-Baqara: 54). There is no doubt in the diminishing of their numbers, and the breaking up of their group, as the mushrikin are outside the Muslim community and hostile to it.

In it is evidence that what is good is the imams of Muslims establishing the religion and implementing the Shari'ah of the Lord of all creation when they are able, in every time, and in every case, and that what is evil is obstructing the Shari'ah of Allah and refraining from implementing the religion of Allah, no matter how the criminals decorated their demons, that it falls under the pretext of benefit or fearing harm. The prophet of allah said to his people after he had commanded them to kill the murtaddin among them: "That is best for [all of] you in the sight of your Creator" (Al-Baqara: 54).

The greatest good is what those who disavow shirk have achieved, after they fall under the rule of Allah, and for those who repented from shrik to accept the rule of Allah be established on them, as He accepts the repentance of them all and forgives their sins. Allah says: "Then He accepted your repentance; indeed, He is the Accepting of repentance, the Merciful" (Al-Baqara: 54).

And in it also is evidence that shirk in Allah is a cause for the wrath of Allah upon those who do it and the affliction of torment in the material world before the Hereafter, including the torment of humiliation, and that Allah accepts the repentance of those who give it among the mushrikin and reform their ways. Allah says: "Indeed, those who took the calf [for worship] will obtain anger from their Lord and humiliation in the life of this world, and thus do We recompense the inventors [of falsehood]. But those who committed misdeeds and then repented after them and believed - indeed your Lord, thereafter, is Forgiving and Merciful" (Al-A'raf: 153-152).

These are glimpses from the light of the Book that is clear about rida' from the religion of Allah, and delving into it, and in it is a response to the unjust liars who reject the rule of Allah to kill the murtaddin, and also to their brothers who take away from the rulings of Allah or obstruct them on the condition that what Allah revealed requires possession of authority. All praise is due to Allah, the Lord of all creation.